

Maria Tereza Ventura said we didn't have enough time, that she had to meet her brother (Francisco) in Leiria before the banks were to close.

The plan at this time was to withdraw cash from the MAP bank account in Fatima, <sup>disbursement of perpetual adoration</sup> go to Leiria to obtain a receipt from Francisco. Bro. Charles, <sup>Carpenter</sup> Bro Joseph, <sup>Langford</sup> Maria Tereza and myself left for the bank. Once there (in Fatima) the bank advised against carrying so much cash to Leiria and asked if it wouldn't be better to make a deposit in the Mothers account. Maria Tereza disagreed, she wanted cash. She said that her brother needed cash and before the bank in Leiria closed or else for some reason I don't remember why, that he would go to jail. <sup>why?</sup> After being questioned as to just how much money he needed she agreed to accept 55,000\$00 cash and deposit the balance 350,000\$00 in her Mothers account. The deposit was made and we departed from the Fatima bank. When passing by the Casa da Azinheira on the way to Leiria, Maria Tereza Ventura wanted the cash and to drop Bro Charles and myself off at the house and return later with the documents. Being fully aware of the bank deposit already made without a notarized document (only a receipt from the bank that the deposit was made to the Mothers account) I felt it best to consult Fr. Ellacuria before paying the cash balance without proper documents. This greatly angered Maria Tereza Ventura as though we didn't trust the family. Finally she agreed to take Bro Charles and myself with her and Bro Joseph to Leiria.

→ No! I stayed home. Charles Carpenter

Arriving in Leiria we stopped at a building. I was under the impression we were to pick up Francisco, her brother. As it turned out Francisco met Maria Tereza there, had the documents written and notarized without my presence or any of the other Brothers. By all means if I had known that the papers were to be written at that time I would have insisted on going with them. As it were we (the 3 brothers) remained in the car. Maria Tereza Ventura returned to the car with her brother Francisco with the paper in hand and asked for the cash.



On reading the paper I briefly related the faults of the paper to Bro Charles and Bro Joseph in the presents of both Maria and her brother. The paper did not contain the following:

1. Total price of House.
2. Amount of down payment.
3. Dates of later payments (~~could have already been taken at the bank~~).

Later legal technical problems resulted as to the lack of specified conditions of the paper. On or about March 12, 1972, Bro Joseph, Bro Rob Wilson and possibly Bro Charles met with Dr. A. Ventura and Maria Tereza Ventura to discuss details of agreement. Bro Joseph translated for the meeting. One point of misunderstanding was an offer made by Dr. Ventura on interest on unpaid balance of agreed price. It was at first conveyed 10% of unpaid balance per month. Knowing this had to be a misunderstanding, I asked for a clarification again, this was confirmed again for a third time. It was late, no real clear understanding transpired. We agreed to meet later. Meanwhile, Fr. Aloysius inquired how the meeting went. He was told the family was asking a high interest rate but so far it was unclear how much.

The following day Fr. Aloysius was approached by Dr. A. Ventura. Fathers reply was based on the information he had received the night before - but still unclear.

To my understanding of Portuguese law, when contracts are broken, if buyer at fault, he loses deposit, if seller is at fault, he repays double deposit.

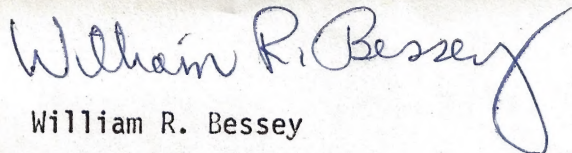
Also important to mention, seller legally cannot sell house while having a outstanding and unsettled lien on the house.



Also, document may or may not have been good because it was signed by Francisco, who may or may not have been a legal owner which is also in question. Time did not permit to research the legal owner or owners of the Casa da Azinheira; if the house had several owners, and if just one signature was legal without consent of other owners.

In May 1972, I was told by Francisco Lacerda de Figueiredo that at one time the family had been willing to fully return the deposit when they sold their house but at that time the deposit had already been spent and now their intentions were to refund only the difference between \$69,000.00 and what they received from the Fundacav Allxiliam, the new owners.

In May 1972, I had left Fatima for Madrid on a business trip with Bro Francis. The negotiations that took place then between Fr. Nylund and the Casa da Azinheira would only be speculation on my part.

A handwritten signature in blue ink that reads "William R. Bessey". The signature is fluid and cursive, with a large, sweeping 'y' at the end.

William R. Bessey

28331 Pontevedra Drive

San Pedro, CA 90732

















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May 28, 1972

Joseph E. O'Connor  
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Dear Mr. O'Connor:

Fr. Aloysius received a telephone call, May 18th, from Mr. and Mrs. Alfonso Esparza of San Diego, asking why Mrs. Langford and her son Joseph were spreading calumnies about Fr. Aloysius in San Diego. Fr. Aloysius came to the decision of dismissing Joseph Langford, after deep thought that began while Mrs. Langford was here. Fr. Aloysius, as with any major superior of an order, does not need to explain his position when he dismisses anyone from his community. He is backed by Rome, through the Bishop of this Diocese of Leiria. This authority comes from Canon Law to the major superiors, and Father is our Superior General.

However, because Mrs. Langford and son Joseph are calumniating Father, Father wishes to let you know the facts in this case. I am writing for Father because he is sick. This letter is for your own private files, as an attorney that you are, in case you may need to defend Father. But no one else should read it but yourself. You may inform others who are truly on Father's side, not telling them that you have a letter, only stating that there are serious reasons for Joseph's dismissal from our new Congregation of Missionaries of Perpetual Adoration. Don't state the source of the information to anyone. And speak only to Father's true friends, not to the ones who are against him. And tell them to leave the Langfords alone all together. But all Father's true friends should be informed by you that Father did what he was supposed to do.

In the case of the other two seminarians dismissed, Robert Wilson and Dennis Kelly, it was a matter of drug addiction, and Father has positive proof that they were, during their visit to Los Angeles last month, taking marijuana and L.S.D. again. In passing, you must know that Father had freed these two young men, before they came with us last October, from their probation officers. They were both on probation from prison as convicted drug addicts. All of this about drugs was something new to Father. Now he understands what it is and will never admit anyone who has ever been on drugs.

As for Joseph Langford, Father has taken his decision to dismiss him, after considering all the facts and after the advice of two priests, Fr. Joseph G. Breault, M.A.P., in our community, and Fr. Donald Nylund of St. Alphonsus.





Director for our Congregation.

The principal reasons for Joseph Langford's dismissal were six: (to be explained further, below)

- I) Open disloyalty and betrayal to Father Aloysius
- II) Undue attachments to the ladies of the house where Father was sick from Dec. 11, 1971 until April 15, 1972.
- III) Particular friendship with Dennis Kelly, breaking this way the fraternal Charity of the community, for preferring him to the community.
- IV) Pride and blindness in not admitting his faults
- V) Independence from the Superior
- VI) Snitching, like a five year old boy to his mother, even for the most trifling things of the community.

As stated above, Father does not need to give reasons to other people for a dismissal from his own Congregation. In this case, however, since a considerable sum of money is being held up (\$8,000.00) that was meant for our Congregation; since we have been shown some of the calumnious letters that Joseph Langford is continuing daily to write to persons that we know in Fatima; and since many of Father's friends in the United States have asked Father for his side because of the slander that the Langfords insist on hurling against Father's name; Father wants to let you have the facts --to be placed in your confidential files-- so that you may act as a shield against the enemies of Father.

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I. From the beginning, Father honored Joseph Langford in every way. He couldn't have been nicer to him. He placed him in charge of us when Father was not with us, and gave him many other privileges. Father would have continued being good to Joseph, had he not been a traitor to Father--through his overboard attachment to a family here in Fatima.

The Figueiredo family's house was for sale (for \$70,000.00) and Father wanted to buy it --as it would have been suitable as a convent for Father's new order of Sisters (Missionary Daughters of St. Anthony Mary Claret). Certain members of the Figueiredo family wanted to exploit Father's funds. The Figueiredo family pampered Joseph and, by winning him over, used him as a tool to exploit Father. Father was helpless because he has been sick since Dec. 11th.

(A) After the family received the downpayment, January 27th, of \$15,000.00 from us, the family put up great resistance to sign any receipt. Joseph, representing Father at the time, did nothing. However, a notarized redeipt was obtained through the exclusive efforts of Br. Aloysius Bessey, in spite of the utter disloyalty and betrayal on the part of Joseph.





(B) In March, certain members of the Figueiredo family tried again to exploit Father. Portuguese law states that if, after one has made a downpayment on a house he decides not to buy, he loses the downpayment. The family, having received another offer for their house, tried to force Father, who does not know the law, either to: 1) pay the balance (\$55,000.00) on the house before the end of 1972--with monthly payments of 10% interest until final payment of the balance; or, 2) back out of the deal. Both of these proposals were illegal to make, since they were not stated in the original contract. But they were giving Father only 12 hours (overnight) to decide (no time to consult a lawyer). Joseph was helping the Figueiredo family by telling them how much Father had in the bank (\$13,000.00) and defending them and their proposals because of his overboard attachment to them. Father, acting in good faith, to protect our community from bankruptcy, had to back out of the deal --thus losing \$15,000.00.

(C) Later, the family asked for a loan, from our community, of \$13,000.00 --exactly what we had in the bank (because Joseph had told them, betraying the secrets of the community). This would have destroyed us. But Joseph sympathized with the family against Father.

II. The Figueiredo family pampered Joseph Langford. Joseph became very attached to them: ate at their house almost daily; drove their car whenever he wanted to. They were using Joseph, giving him gifts, winning him over to their side. And Joseph's popularity with the family gradually prepared him to be just the tool the devil could use best against Father. Joseph became especially attached to one of the ladies of the house and would often spend time alone with her. He said that she was his "spiritual mother", and resembled his own mother who was the same age --just pampering his sensuality--with this family to whom he gave \$15,000.00, stolen from us. Joseph preferred the Figueiredo family to his own community. This is why, when others in our community, myself included, expressed to him their doubts about the sincerity of the Figueiredo family, Joseph told the Figueiredo family of this, and together with the family he expressed his indignation against us. On one particular occasion the Fr. Superior of the Claretians here in Fatima stated to me that the Figueiredo family, whom he knew very well, were charging us two or three times as much as their house is really worth. When I told this to Joseph, he immediately told that family and then he turned against me and against the rest of us who showed anything less than absolute confidence in the Figueiredo family's intentions.

III. Joseph broke fraternal charity in the community through his particular friendship with Dennis Kelly. These two spent a lot of time alone together --even after the hours of retiring--talking in Joseph's room. Not only was this against Grand Silence (i.e. absolute silence after night prayers) but the two shared their own opinions, for example on Zen Buddhism and even





expressed that they thought our community should use Zen. At meals, they would often laugh, for no apparent reason, during a discussion, and exchange glances that no one else, but each other, could understand.

IV. Joseph could have corrected himself if he had the humility to accept his faults. For example, when told of his faults, he would make excuses for himself. When I suggested to him privately that he might be too attached to the Figueiredo family, he appeared to agree, but replied "I guess I do 'love' that family too much." About Grand Silence, he exempted himself from this observance because he said he considered himself as the "Master of Novices". It was against all the wishes of Father who stressed the observance of this rule in a special manner. The fact that Joseph broke this rule was the cause of lack of discipline in other members of the community. When he was told, from Father, how the rest of the community felt about his faults (particularly in reference to his preferral of the Figueiredo family to our community), instead of apologizing or trying to amend his ways, he said that these observations from his brothers would be "good for his humility". This is false humility because he should have said "I will do my best to correct myself from now on."

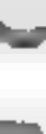
V. Joseph Langford acted independently of Fr. Aloysius. Father had appointed Joseph in charge, to fulfill Father's wishes, and Joseph usually acted to his own way of thinking. Joseph's job was to interpret Father's will for us when Father was absent, but Joseph innovated on most things. When Joseph visited Fr. Nylund in Los Angeles last month, on three different visits with Fr. Nylund he expressed that he wanted to change things in the community more to his way of thinking.

When Father Aloysius wanted the proper documents signed for the Figueiredo's house, and even that we get a lawyer, Joseph disobeyed Father and let the Figueiredo's have their way--no lawyer, and refusals to co-operate to sign an official paper--And Father calls him, because of it, a robber of the community of \$15,000.00.

When Joseph was in charge, he innovated on the timetable and Father's directives whenever he wished. Also, about half of the number of days he was with us he slept in past the hour of rising: either because he was sick (from gorging himself at the Figueiredo's house); or sleepy (for having stayed up late talking to Dennis). He never had Father's permission to use the Figueiredo's car, but he drove it and sometimes left it outside the seminary overnight, and drove it to their house in the morning.

As early as October, 1971, Father expressed to me, in confidence, his disappointment that Joseph would rather do things his own way and was not docile with Father.

VI. When Mrs. Langford and Mrs. Vandegrift came to visit us in March, they lodged at the Figueiredo's house without Joseph's





asking Father any permission, acting completely on his own as if he were the Superior. Joseph made things as miserable as he could for Father by telling his mother about all the little inconveniences he had put up with. His mother reacted terribly against Fr. Aloysius. She asked to speak with Father privately and promised absolute secrecy. But when Father had to explain to her that her son had faults that needed correction, she became furious and broke her promise of secrecy and divulged to everyone her feelings against Father. On the evening of March 9th, in my presence and in the presence of Mrs. Vandegrift, from 10:00 p.m. until midnight, Mrs. Langford violently criticized Father to his face, for all of the most trifling things that her son had brought up to her. I have never seen a priest spoken to in such a proud and disrespectful manner. She brought up the smallest minutiae, accusing the community and Father for having caused her son so much suffering, and on account of his being misunderstood. Many of her accusations centered around protecting her son as the "leader" of the group--saying, for example, that Joseph was being made only a "puppet superior". She said that Father was limiting Joseph's power, for instance, when Joseph was not permitted to use community money without asking Father first. On one occasion, Joseph gave away two bottles of Port wine to the Figueiredo family. Father had not corrected Joseph about this but just asked Joseph privately about it later, without any added word. But Joseph resented it and told his mother. (In religious communities we cannot give, receive, or exchange anything without permission.)

Mrs. Langford, with her son, criticized Father in front of at least four others of the Brothers, and she wanted us to agree with her against Father, trying to lead us into murmuring against Father. In one case, that of Dennis Kelly, she succeeded. And Dennis felt so badly about it later that he stated to Br. Aloysius Bessey that he felt he lost his vocation this way. This happened in Lisbon, when Dennis and Joseph Langford, with his mother and Mrs. Vandegrift, spent the afternoon with the Figueiredos and talked against Father. Mrs. Langford told Br. Michael Korzeniewski that if Father didn't buy the Figueiredo's house she would take her son back home and that "two other Brothers would come home with him." (The two are Dennis Kelly and Robert Wilson).

After Mrs. Langford's visit, Father felt that he could no longer educate Joseph, because Joseph would rather please the whimsical ways of his mother than obey Father. He is a Mamma's boy and Mamma wants to know every secret of the Community, and he agrees with his Mother. The last days, he left a phone bill of \$100.00 to his mother that we have to pay.

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Mr. O'Connor, I hope that this helps you. I am Father's private secretary, so no one else here will see it but Father and myself. Do keep it in strict confidence. If Mrs. Langford ever knew that a letter from Father is somewhere, she would

*\* Her wish was fulfilled.*



Father tells me to greet warmly your own loving family, and everyone of his friends. Father tells me that if he had to make these dismissals again, he would have done it just the same. And Father is tremendously happy that Mrs. Langford's visit was providential and told her so (not the way she interpreted it), when bidding farewell at the airport with the kiss of peace. Father, in that moment, began to make his final decision about Joseph; knowing ahead, all the horrible storm that would rise because of the decision that Father had to make before God to salvage his little Congregation of Missionaries of Perpetual Adoration.

No one should know that you have this letter. Only that you have been informed. Don't say who informed you either, because I am afraid of the worst reaction from Mrs. Langford, even taking legal measures if she could. Inform your loving wife, Mr. and Mrs. Esparza, Dr. and Mrs. De Lira. If you are close to the Pierettis--they are also close friends of Father. And all Father's true friends. But in no case say to any that you have a letter. It is worth it to send this letter. But we have to be extremely cautious. Pardon me for these measures of secrecy. You must know all about it --you must know the truth. But we must protect ourselves from Mrs. Langford and Joseph, because Father never found a woman as vicious as she is.

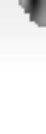
Sincerely yours,

*Br. Charles Carpenter. M.A.P.*

Br. Charles Carpenter, M.A.P.

*On the part of us Brothers, Father deserves all the co-operation, love and respect veneration due to a Founder. This co-operation is most important, because it is the spirit of the Founder that we must learn to imitate and follow as best we know how. Anything else, or contrary, is the greatest obstacle to God's plan to be realized through the instrumentality of Fr. Abysmus.*





*R. seen 24.9.75  
to Sr. Pl. House, no ref. numbers*

June 9, 1972

Joseph E. O'Connor  
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Dear Mr. O'Connor:

Your telegram received this morning. Enclosed are the carbon copies of letters Father Aloysius sent to Joseph Langford and also to Dennis Kelly and Robert ("John") Wilson. A photostatic copy of the results of Joseph Langford's psychological testing is also included.

When you called us Tuesday evening, June 6th, you asked me about letters from Father that Joseph Langford was showing others. I took dictation for those letters (the copies included) and know that Father was trying to be as charitable as he could with Joseph Langford, because Father was hoping that Joseph would repent and apologize sincerely. Father told me this himself when dictating the letters. Father is everything to each of us and tries all he can to help us and to encourage us to become better. As you can see, from his letters to Joseph, and also to Kelly and Wilson, Father calls them "dearest". Father says that while we are his we are all "dearest" and each one is dearest to him. When we make mistakes he is very gentle with us but tries to get us to amend ourselves. In each case his approach is always most gentle, loving and paternal. About Kelly and Wilson, Father didn't know until May that they had returned to taking drugs, and at that time he learned of this from four reliable sources. In regard to Joseph Langford, Father had serious doubts that were, moreover, confirmed by Fr. Nylund when he came in May to visit us. In April, Joseph Langford had gone up to see Fr. Nylund three times in Los Angeles, at which time Joseph, thinking he had Fr. Nylund on his side, spoke very frankly to Fr. Nylund, not in Confession, about his many and rebellious plans against Father Aloysius and our community. Before Fr. Nylund spoke with Fr. Aloysius about his conferences with Joseph, Fr. Aloysius could not definitely decide to dismiss Joseph because he was expecting an apology from Joseph. Father Aloysius felt it best to be most gentle and patient with Joseph because Joseph resents correction and tells his mother. Even the few times when Father did merely mention Joseph's faults to him privately, without scolding him, Joseph resented it and his mother magnified all these instances way out of proportion. I was present when she criticized Father in a most violent and heinous way, and he mischievously to me it clearly appears that Joseph lives in the shadow of his mother. When she was here, he told his mother everything that had been uncomfortable for him. His mother insisted to Father that Father explain to her these things, in private, so that she could help her son to correct himself, likewise in private too. Why couldn't Joseph speak to Father himself? Mrs. Langford was rather shocked to hear from





Father many things that she, with the prejudice of a mother, could not accept. Father has never met, in all his years of directing seminarians, neither a mother so disrespectful and vicious, nor a boy of his age so attached to his mother as in this case. Father says that this is a unique case, most exceptional in over thirty years of his educating Claretian seminarians. Mrs. Langford broke her promise of secrecy and told five others in our community, and others outside the community, all the time talking violently against Father. She criticized Father to the Figueiredos in Lisbon, with Joseph and Dennis Kelly and Mrs. Vandegrift present. Joseph was always the translator and defender for the Figueiredos. In the last letter to you I explained that Dennis Kelly, full of shame, told Br. Aloysius Bessey how sad he felt afterwards for having spoken against Father in Lisbon. Joseph never apologized. After Mrs. Langford and Mrs. Vandegrift went home, and after Joseph had implemented António Ventura's scheme<sup>1</sup> to steal Father's downpayment of \$15,000.00 on March 13th, through Joseph's encouraging António's outrageous demands for the payment of the balance of the house, Father still, out of his boundless charity, was giving Joseph time to apologize. Joseph did not repent, but continued helping the Figueiredos and tried to get Father to loan them \$13,000.00 for their new factory. Father told me afterwards that he had to use "all the charity he could muster up just to smile and be cordial with Joseph." I went to Joseph's room and explained to Joseph, trying always to be very tactful so as not to hurt his feelings, that Father was expecting him to repent. Joseph made excuses for his behavior, saying, "I guess I do love that family (Figueiredo) too much." Joseph never repented. But Joseph knew that Father sensed what Joseph felt interiorly. This made Joseph very uneasy, and Joseph even spoke to me of his great uneasiness, saying that he felt some coldness toward him from Father, and another time said that he was very nervous and jittery. Joseph showed me how his hand was shaking. I told Joseph that his anxiety was probably because he would be seeing Father soon (as Father was returning from an afternoon in Coimbra, from a sick call). Joseph denied that this was causing his great anxiety. This is one of the cases where I saw a duplicity in Joseph's character. He denied the obvious. It would have changed the whole course of the loss of his vocation if he had truly apologized from the heart and repented. And he would have been here with us now. But he seemed so unwilling to see any fault in himself. This anxiety was so obvious when he came back to Fatima from Lisbon, from the Figueiredos in Lisbon where he spoke against Father, so much so that he had to lie down in the back of the car on the way to Fatima, and when he arrived at the Casa da Azinheira he went straight to bed, appearing on the point of a nervous breakdown. This anxiety continued until he couldn't stand it any more and decided to go home "to get well". He left on March 24th, shortly after Mrs. Langford had gone home, on March 12th. Joseph's second betrayal of Fr. Aloysius took place on March 13th, with António. The first betrayal was on January 27th, with Tereza, the wife of António.<sup>2</sup> Father can forgive us anything and does if we say we are sorry. This is the same as Our Lord with St. Peter. Our Lord was kind to Judas even up until the end. And Jesus said, "My friend...Are you betraying the Son of Man with a kiss?" when He was actually





purpose of Father's kindness in his letters to Joseph after he went back to San Diego. Father always felt that there was a chance that Joseph would repent. Joseph knew that Father expected an apology, because I told Joseph myself before he left for San Diego, after Joseph's complotting with António. If Joseph tries to deny this he is an open liar. I told Joseph myself that he should go to Father Aloysius with all the humility he could muster up to ask pardon. Father also expected an apology from Mrs. Langford, but none ever came. Father says that it is not enough to go to Confession, but she must make restitution for all of the slander she has done to Father. Father says that until she does she should definitely not go to Communion. Father told me this expressly, and Mr. O'Connor, Father wishes that Mrs. Langford know this, that he doubts very much that she is in the state of grace after all of her slander against Father. It is not enough to just tell the confessor that she "criticized a priest". Restitution of Father's reputation before the people, before whom she slandered Father, is needed, stating that she "calumniated Father"; and a true asking of pardon from Father. Neither she nor Mrs. Vandegrift apologized. Likewise, neither did Joseph Langford nor Kelly. Father states that sins of this sort are not pardoned so easily, that is, by simply telling the confessor that she criticized a priest. Father will be very happy if Mrs. Langford be informed about this, because her salvation is at stake, no matter how pious she appears to be before the people. She has to tell the ones concerned that she calumniated Father. Father is warning her on time. Let her know this now. If she is damned it will be her own fault. Father is very serious about this as a priest. People cannot go to heaven by saying they are sorry. They have to make amends. Particularly in faults against charity and justice.

The April 26th letter to Joseph Langford (carbon copy included) includes a part about Jim Swope. This should explain to you what Swope is doing by his malicious letters that he continues to write to the States. We are afraid that a scandal will explode in the Postulation Office, where Swope works, particularly because he is over-familiar with a Portuguese Claretian seminarian, named José Pinto Moreira. This seems to be an inverted relationship because you never seem them apart. This exclusive friendship is what led to Swope's eventual dismissal<sup>3</sup> from our Community. Had Father known this bad inclination of Swope, he never would have been admitted. But he is dismissed from our group since March 1st, and everyone in San Diego should know that he is dismissed. I believe that Swope is the beginning of Joseph's downfall by writing frightening letters to Mrs. Langford, in his own neurotic way. While Joseph was taking it easy in bed, saying that he had stomach trouble, after eating so well the night before, Swope was writing to Mrs. Langford. Possibly Joseph was simulating sick to cover up his laziness and lack of self-discipline, and possibly other reasons that we cannot ascertain for sure, like drugs. He was staying in bed, saying that he had so much to do that caused him strain --when he had nothing to do. I am doing his work and my own now, with time left over. Swope and Langford were good friends and Swope wrote to Mrs. Langford,





want to find Joseph alive." This shows how most abnormal and neurotic Swope is. When Mrs. Langford was here she said, to Father and to me, that she did not come for the reasons she gave (i.e. to talk about Dr. Moore's and Buck Jones' possible financial help to us) but rather because of her concern for her son's health, as she said that Swope's letters had caused her many sleepless nights for worrying about her son. As you mentioned in your phone call to Father on June 6th, Swope continues to write his destructive letters to Father's friends in the States. In the same way, Swope was the beginning cause of the ruination of Joseph's vocation.

You will receive a letter from Br. Francisco (Joseph Goetz) in which he speaks of the three that were dismissed because of drugs. As far as Joseph Langford is concerned: 1) Fr. Aloysius walked into Joseph Langford's room once, at the house of Azinheira, without knocking, and found Joseph Langford alone there smoking a large, leafy-looking cigar that gave off a strange odor. Joseph said nothing, and there was a plate next to Joseph with more cigars on it. Father is entirely ignorant of drugs, so he does not know what Joseph was smoking, but Father says he has "never before seen any cigar that looked so strange." Father could have dismissed Joseph then and there, without any explanation, because any kind of smoking is absolutely forbidden in this new Congregation. 2) On another occasion, at the Claretian seminary, Br. Francisco Goetz went to Joseph Langford's room and found there the distinctive odor of marijuana. Joseph's room was all by itself, with no other rooms around. Therefore the odor could not have come from anywhere else. Br. Francisco says he knows that smell very well as he knew some students in college who used to smoke marijuana. Br. Francisco says that he does not know for sure if Joseph was smoking marijuana on the two occasions that Br. Francisco smelled this distinctive odor (on one occasion in Joseph's room and the other time just outside Joseph's room). 3) After Mr. Langford was dismissed, Father authorized me to look through Joseph's things. These are all of Joseph's personal items left by Joseph in his room. Among his things I found, in one of his notebooks, an examination of conscience. Joseph had it itemized by numbers, through the Ten Commandments, and under the Fifth Commandment he had written "drink, pot, speeding". "Pot" means marijuana, and "speeding" is another word for taking benzadrine. This adds greatly to our suspicions about his taking drugs. The Blessed Mother has saved us from three drug addicts. 4) Joseph was very partial toward Dennis Kelly and Robert ("John") Wilson. These were the two big drug addicts that Father has dismissed. Joseph shared views with them on Zen Buddhism and never took a stand against them when they openly praised drugs. He also sanctioned their constructing a "prayer room" with red drapes on all the walls and ceiling and mattresses on the floor, without Father's permission. Br. Michael went to Fr. Aloysius to complain that they shouldn't be making such a disgraceful room in the seminary. Father told Br. Michael to have Joseph Langford, as the "leader", to tell them to take it down. And Br. Michael said, "But Father, Joseph Langford was the one who sanctioned and encouraged them





to make it." Joseph also used to brag about how the Benedictines at St. Charles Priory were taking drugs. Dennis Kelly and Robert Wilson got Joseph Langford to make us say all the community prayers in a monotone lull, reminding them all of their former Zen practices. But drug addicts go back to drugs, as badly as alcoholics go back to alcohol. And they lie, even much more than alcoholics do, to cover up their weakness, as I found out from addicts that I know.

Why did Father decide at the last minute, when Joseph was preparing to come back to Fatima, to dismiss Joseph? Father discussed all that had happened with Fr. Breault and with Fr. Nylund. Before Fr. Nylund left Los Angeles, Joseph Langford came to see him in April (1972) three times. Joseph Langford told Fr. Nylund that he wanted Fr. Nylund to join our community and to side with them (the three: Langford, Kelly and Wilson) "to change the community completely to their way of thinking." They described all of us as "long-faces" and that they were going to change the community. They were just waiting for Fr. Aloysius to die so that they could take over. I feel that they wanted a hippie drug center here in Fatima because Kelly and Wilson always insisted that drugs had brought them back to the Church and that they would always feel this way, and even told me about certain priests who were "tuned in". They were obstinate and would not change their minds about how "wonderful" drugs were. The two talked about this openly and regularly and when Langford was present he never raised a word to refute their foolish arguments. Langford did not speak of drugs on his own, but he seemed to be easily influenced by the other two and told myself and two others in the community that we should get rid of our long faces because the others (Kelly and Wilson) thought we were making things "too serious". But I think Joseph was far too easily influenced by others. For example, just before we came to Fatima, Richard Gant (an applicant who was refused by Father to come to Fatima) in Hollywood, took Joseph Langford to a pentecostal meeting in his own apartment. Richard Gant is an avid follower of Catherine Kuleman. Richard Gant told me the next morning about the meeting, saying that "Joseph ended up all over on the floor, with strange languages issuing from his mouth." Br. Francisco says that he saw Joseph in this strange state, because he was present. Br. Francisco said it looked like auto-suggestion.

I don't want to unjustly accuse Langford of taking drugs, but because of the four reasons enumerated above, anyone with common sense can see the great danger of having such an element present in a new Congregation that harbors the highest ideals. This might also explain why he was getting up late, in an habitual manner, after the Community rising. (And that was when we got up at 7:00 a.m. Now we get up at 5:30 a.m. What would Joseph do now?) As for night vigils, I know of only two extra-community vigils that Joseph made, one with Dennis Kelly and the other with Robert Wilson. And he could not have made any more without Father's permission. I suppose that Mrs. Langford came up with this excuse of vigils to protect her son. In any case, a night vigil is not to be followed by a day of sleep. That only means that one is going to bed eight hours later than usual and robs the night vigil of its sacrificial value. And that is





what they did, disrupting the community life and appearing sanctimonious.

Enclosed is a letter to Dennis Kelly in which a drug pusher and friend of his, and smoking an "oiler" (marijuana cigar dipped in heroine) while writing the letter, speaks of "starting a shop and we can be buyers" in Amsterdam to do business on the drug market. You must know that Amsterdam is the center for youth rebellion and permissiveness. When Br. Francisco read the letter he said that the writer of the letter (name: Underwood, 1912 Hermosa Ave., Apt. E, Hermosa Beach, Calif. 90254) was most probably expecting the Brothers in Fatima to help these drug pushers when they come to Europe. Kelly and Wilson left many letters here from their drug addict friends in the States. These letters are quite frank about their drug experiences.

Concerning the psychology test, given before we came to Fatima, Father gave all of us instructions to be very sincere on the test so that we could know ourselves better. Father explained that this was a routine requirement and that he would take it into consideration, but never use it alone to influence his decision to accept or refuse a candidate. Father also said that he believes in grace over nature, that is, that God's grace can take care of all insufficiencies on our part. He told us not to be afraid to take the test because he would be able to judge whether we could correspond to God's grace to overcome our faults and defects in the future. Father has seen so many transformations of grace in souls that he is always optimistic. But sometimes his optimism has been betrayed, as in this occasion by these three. Joseph told me that he had taken the MMPI test about a year before and was going to take it again from Dr. Whittaker only because Father wanted him to. The examiner is a reputable Catholic psychiatrist. She administers the entrance psychological tests every year for the Dominican Sisters in California, who are quite satisfied with her reports, and also for other Catholic orders. The only three that she refused to recommend in our group are the three who were dismissed: Langford, Kelly and Wilson. The test says that Joseph was "defensive" about taking the test. Possibly it was because he had taken this MMPI test before and had been ashamed of the results. This will explain his "attempt to distort the testing in the good direction." In any case, the psychiatrist states that Joseph "deliberately falsified the test," thus he disobeyed Father's orders from the very beginning. The psychiatrist finishes her report by stating that Joseph is a "questionable candidate". But Father overlooked this in his optimism and didn't believe the test in the very beginning, but now he believes and sees very clearly what the psychologist indicated, for example, in Joseph's "egocentricity, defensiveness, and resistance to conformity," by having experienced all this in Joseph. Joseph has given definite proofs of the statements made by the psychologist. After having lived in close contact with Joseph I see his dual personality. From inside he indicates great insecurity or, as the psychological test states, "low ego strength". This is compensated for by his "assertiveness" and





"adventurousness". He has a way of impressing people on the outside, acting as if he were someone of great, great importance. But this facade was built up by his mother. She will only accept him as a priest. She stated this herself to Father and to me. She said, "If Joseph decides to leave here he will go elsewhere, but not into the world. He will become a priest just the same." This was when she was threatening to take Joseph home with her. She isn't giving him any choice of state of life. Possibly the idea has never occurred to him to go out and meet a girl, although he is very attracted to the opposite sex. He has left many women friends here --with the ladies at the Casa da Azinheira and with many, many nuns. He could have made an effort to be friendly towards the priests but did not, except with Fr. Gabriel, a priest Father tells us to stay away from. He never got along with the Claretian priests here, even when he was their subject, and they still dislike him very much because of his disobedience and "non-conformity" to their orders. He was very rude with the Claretian priests. Even though we had to separate from them in February, he could have at least attempted to be polite and use some diplomacy with them. In one case Joseph wanted to bring a strange Portuguese young man into the Claretian seminary in December. The Claretian Fathers, when they saw this strange young man, they refused to let him stay with their novices and suggested that he go to a hotel or boarding house. Joseph defended the strange young man, going completely against the Father's orders and trying to disrupt the whole community. He wanted us to have a direct confrontation with the Fathers. Joseph murmured against the Fathers far into the night with several members of our group and also of the Portuguese Claretian novices. This was the very night of our investiture in the cassock, December 7th. And what a horrible night it turned out to be, within hours of receiving the habit, with Langford and Swope and Pinto bickering far into the night. The strange young man was very frank about his weird views: contemplating suicide, effeminate mannerisms, and he dressed all in tight, black clothes. He looked like the devil and talked like a woman. Not only that, but Joseph wanted him to join our community. What a disgrace this would have been to us, particularly because the Portuguese priests were able to size up his character immediately and had to refuse his staying with us. Joseph openly rebelled against their decision. After that, Joseph was always on bad terms with the Claretian priests because he resented their authority over him. A few weeks later the strange young man was expelled from the city of Fatima, for reasons that Joseph said were "too horrible to mention". Joseph said that the reason was "far worse than anything imaginable". The Sisters at St. Vincent de Paul, where the young man was lodging before he left Fatima, think that he might be insane because of the way he acted in his room.

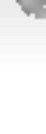
Joseph must be going through great interior frustration. I feel sorry for him. He should get away from his mother completely, for at least a year. Then he could find out for himself, without her constantly interfering into his life, what God wants him to do. He has "low ego strength" and his mother is his crutch, trying to make up for this insufficiency. He is trying to live up to his mother's exalted expectations of him.





Father has kept all the letters received from the Langfords in Joseph's file. Mrs. Langford, on Joseph's behalf, sent very many and long letters to Father just before Joseph came to Fatima. He really is living under her total influence. She was even entertaining the idea of living in Fatima to be near him, and right on the monastery grounds! This influence from his mother can account for Joseph's duality. His prayer life here was very poor. But he can speak, very eloquently, on religious topics. But when it comes down to living, the day by day routine, he is absent from community prayers for any excuse. It was nearly impossible for him to live a life he was not cut out for. This is why he went through "such strain" with his duties and was "ill" about half the time. This must be the same "illness" that he gets in any unpleasant situation: for example, not showing up for the psychiatric interview of his psychological testing. There is really nothing very straining about his work, as I am doing it now, plus taking dictation and other chores.

As far as "adventurousness" in his personality, I noticed that Joseph, growing tired or bored of religious life, liked to disrupt everything, liked to change the schedules, and liked to destroy the community with his own ideas of religious life. Father wanted, and still wants, our spirituality to be completely Claretian and, in fact, Father wants us to revive all of the Claretian traditions and to be even "more Claretian" than the Claretians today who are watering down all of the great ideals of their holy Founder, St. Anthony Mary Claret. Joseph showed absolutely no enthusiasm for St. Anthony Mary Claret nor for any Claretian writings. He used to read Benedictine and Carmelite books instead. And I think it was because of his "non-conformity" because if he were so interested in the Benedictines, why did he leave them? He really enjoyed breaking off from the Claretians, a move that Father was very slow in deciding to make, because really, Joseph couldn't stand the rigor of religious life. This was evident in his being absent so much from community functions, for other more "important" things. At the Casa da Azinheira, Joseph would spend a couple of minutes with Father, who was sick upstairs, and the rest of the time with the ladies downstairs, letting them pamper him with food, sometimes going to be upstairs, in one of their eight bedrooms, saying he was "sick". It just happened far, far too much to be sensible, especially for a religious. If one lives a dual life, everything is going to be a strain because then one is just acting. In Joseph's case he was trying to fill the image his mother has of him. In their pride they are so blind to see what they are doing. It was Joseph's pride that led him to believe that he has the power to bless people. Anyone with common sense knows how stupid it is to do such a thing. He was moved by the suggestions of the devil, in the person of Wes Johnston of San Diego. Enclosed is a letter from a Jerry Ortner of San Diego, asking Langford for his blessing: "I have been told that your blessing is a great honor to obtain, and I humbly ask you for it, and wish that your blessing will find me worthy of it." The letter also refers to Wes Johnston as the one who spoke to him about Joseph Langford.





Wes Johnston is the man of whom Fr. Buchanan said his work is diabolical. Johnston is puffing up Langford, telling him he's going to be something great in the Church. He is encouraging Langford to bless people and Joseph is doing it. And this false mystic is sending people to Joseph. This is ridiculous and really Satanic. Satan is doing this to put to ridicule the real blessings of a priest. Father encourages you to stop Langford from doing this and ask him what right he has to bless. Father says that it is really Satanic. Though Joseph may be wearing the cassock, he was not and is not a cleric, but a lay person. He is as lay as a person attending public highschool or college. He is a lay person and now a dismissed seminarian. Father Aloysius had already told Joseph and his mother in March to disregard the sacrilegious promptings of this diabolical man. You may ask Fr. Buchanan about this man. And you can tell everyone that Joseph Langford was deceived by Wes Johnston.

The moment Langford, Kelly and Wilson left our Community there has been such a great peace here among us that never existed while the three were here. When those three arrived back in the States, Mrs. Vandegrift, on behalf of the Langfords, inquired through a letter to Br. Francisco how things were here, because there was always uneasiness on their side about how things were going to end up for Joseph. When Joseph left, I don't think he had any intention of coming back because he told Br. Michael that he could have any of his books. When Kevin Manion sent a telegram telling Joseph not to come home yet, Joseph disregarded it, saying that he had "already bought the ticket." Br. Michael drove the three to the airport in Lisbon. He said that they didn't say any prayers as we always do when we go anywhere (i.e. to say parts of the Holy Rosary) and they talked about very worldly things and acted "like prisoners escaping from jail", in Br. Michael's words. When Joseph got home it was probably his mother who encouraged him to come back. It seems that, as Fr. Nylund says, "It is she who has the vocation, not Joseph." You may inquire more about this from Fr. Nylund. Apparently she has drilled into his mind, ever since he was three years old, that he should become a priest. He has never had a chance to decide for himself. I am telling you the impression Joseph made on me during the time I knew him. And I think I know a part of him that his mother is entirely unaware of. What is she going to think when she hears that he smoked strange cigars over here? How can she possibly excuse that? She might try, but only in her hurt pride.

Fr. Aloysius was criticized by many and he foresaw all that awful reaction against him in San Diego. But it has taken the greatest act of fortitude that he could ever make. Father has fulfilled his serious duty in dismissing this dangerous candidate, in the person of Joseph Langford, as kind and merciful as Father is; after he has done so much for Joseph Langford, financially, paying his debts with the Benedictines (over \$2,000.00), spiritually, and officially by constituting him in charge of us in Father's





absence, and coming from San Diego where Father has so many good friends. Father was so good to Joseph. He had no intention of getting rid of him. Just the opposite, had he been a good candidate, and repented to Father for his betrayals. It took a week of great anguish before Father finally decided, with the other two priests, just soon enough to prevent Joseph Langford from boarding the plane. All those that have criticized Father do not know the anguish of Father, who has already survived two heart attacks, with an imminent danger of getting another, and possibly the fatal one, with the decision like this and its horrible and unjust aftermath.

With this, Mr. O'Connor, I beg of you that you and other important people help Father. Those who are sensible will see. But Joseph is a big liar, so there is no use in arguing with him. His mother is a furious madwoman. Father couldn't do anything to correct Joseph because Joseph would run to the phone to call his mother. Poor Father, what could he do for Joseph toward his vocation?

Tell Mother Marguerite that she should have kept her mouth shut after all that Father has done for her, and after all that she has witnessed that God has done through Father for her and her Sisters, in San Diego and in Oklahoma.

Dr. Moore doesn't count at all, so you can disregard him because he has lied so often to us. He was trying to build up our confidence in him so that he could use us to further his own crooked business deals (e.g. in Mexico with his seven million dollar whiskey deal). Our order hasn't received a quarter of a penny from him so far. We are grateful for the work that he did on Joseph Langford's teeth and for some of the Sisters. Had we depended on him for money we would have gotten nowhere. Langford told the Figueiredos that they could demand anything from Father because Dr. Moore and Buck Jones were always "coming in two weeks".

After a while, when things settle down in San Diego, Father wants you to take over in San Diego, with Kevin Manion in Los Angeles, to reorganize the help for our group, having Fr. Nylund as your spiritual director (Fr. Donald Nylund, 5223 Hastings Street, Los Angeles, California, 90022, telephone 213-268-5484). Fr. Nylund has been told about it and is very willing to co-operate. He is very efficient and besides, he is the vocational director for our Congregation.

As far as the Casa da Azinheira is concerned, all we want is our money back, because it is the sweat of the poor. And we must do justice to the poor by using the money for what it was meant. We don't want anything else. But this money belongs to the poor, given by them to us for the purpose of helping our two Congregations. And it is our moral duty to recover it.

The more I think of it, having been Langford's own classmate, the less I can understand how Father bore up with this monster so long. He, with his dual personality, bewitches





people and even plays the sanctimonious, for example, in blessing people, blinded by his megalomania, built up in him by the pseudo-mystic, Wes Johnston, whose writings, in the expression of Fr. Buchanan, are from the devil.

Fr. Aloysius has stated these things for the sake of his loyal friends who demand of him to state his side of the story. Particularly Mr. and Mrs. Alfonso Esparza, who called Father on the phone and entreated him to defend himself, and to state clearly the facts of his side of the story, so thwarted and twisted by Joseph Langford and his mother.

Do convey Father's regards to Alfonso and Melva Esparza for their thorough loyalty to Fr. Aloysius and the Missionaries of Perpetual Adoration. All the prayers of the Missionaries of Perpetual Adoration, with those of their founder, for you dear Joseph and your loving wife and children, and for all our friends and also for all our enemies. We have no grudge against our enemies. It is part of Divine Providence that permitted this trial for the purification and renewed strength of our Community, though our enemies still intend and work to destroy it. "Portae inferi non praevalerunt!" And the gates of hell will not prevail against us, as long as we continue doing God's work up to the best of our ability. The great Claretian Cardinal, Arcadio Maria Larraona, C.M.F., who is writing our Constitutions, has written an encouraging letter to Father Aloysius, stating that "if our work is from God, no created force can stop it."

Most gratefully yours in the Most Blessed Sacrament  
and the Immaculate Heart of Mary,

Br. Charles Carpenter, M.A.P.

Note: Mr. O'Connor, you may use this letter and the previous one to defend Father to anyone before whom he has been slandered.



### Footnotes

1. Antônio's demands forced Father to back out of the deal. It was illegal for Antônio to present these outrageous demands for two reasons: 1) Antônio had nothing to do with the sale of the house as he is not an owner. Antônio is the son-in-law of the widowed, ninety percent owner, Maria Tereza Lacerda Figueiredo. Mrs. Figueiredo has three children: Francisco ("Chico") Miguel Lacerda de Figueiredo; Tereza Figueiredo Ventura (wife of Antônio); and Maria Anunciação Lacerda Figueiredo (unmarried). Francisco and Tereza are each five per cent owners. It was the mother and the two daughters who told us that Antônio has nothing to do with the sale of the house. Antônio never presented any documentation to prove that he had authorization from the family. For that matter, he was like someone off the street, most avid to get money by hook or by crook. 2) I was later told by a reliable source that the terms of payment must be written into the original contract of sale. Antônio's demands were not stated in the original notarized contract (photocopy included).

As stated in my previous letter, we had no time to get legal advice, nor even to know what Antônio was doing, since Antônio said, at 10:00 p.m. March 12th, that he wanted an answer from us the next morning, March 13th. He said he had another buyer, the Auxiliaries next door, offering more money for the house and ready to pay all at once. This was a lie to pressure Father to pay the balance right away. Antônio needed this money to pay for a factory he had just purchased. We found out later, from the Auxiliaries, that they will not close the deal until the end of July and that these Auxiliaries are offering \$3,600.00 less than we were offering for the house. Since Antônio could not get any money right away from the Auxiliaries (after Father was forced out of the deal) he asked Father for a loan of the \$13,000.00 we had in the bank. I heard Joseph say that "Our first obligation is to the Figueiredo family." How could he say this, knowing that we would have immediately gone bankrupt, and especially because our first obligation is to God. The mother, with her two daughters, had already told us, and I am a witness to this, that Father could pay for the rest of the house whenever he could. The mother, being the ninety percent owner, never stepped forward to stop her children from acting so unfairly and unjustly, but stayed hidden in her room. She should have stood up and said the proper thing to her children.

It is Father's deep conviction that Tereza and Antônio are going to be punished by God, during the span of their lives, for their utter unfairness against the Missionaries of Perpetual Adoration. Father says that they are going to go from misery to misery financially, besides having constant anguish of conscience because they know they have done wrong, even if they don't admit it. And it is their greediness that got the best of them. Those that have co-operated with them, like Joseph Langford, are going to be as miserable as they. Father says that time will tell. Father is emphatic about it. The only way they can avoid it, and they should for their good, is by sincerely repenting and making proper restitution. Restitution in this case means: 1) return of the \$15,000.00 downpayment; and 2) retracting of all the slander that Tereza and Antônio, together with Joseph Langford and his mother and Dennis Kelly have made against Father in the home of Tereza





and António in Lisbon in their horrible session talking against Father. This also means that Joseph and his mother must repair a for all the slander they gave in San Diego. Joseph was properly dismissed, in the name of God and of the Church, by the decision of three priests, and he should have taken that in a spirit of humility; because it was coming from God to him, as a punishment for the way he acted, and for his great infidelity to his vocation-- preferring to please creatures instead of the Creator. In this case, to please the undue demands of his mother ("if Father doesn't buy the Casa da Azinheira, my son is coming home"), and betraying the Missionaries of Perpetual Adoration, first the founder, by slandering him in his awful pride, and then stealing \$15,000.00 from the Congregation and giving it to the Figueiredo family.

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2) In reference to the first betrayal of Langford on January 27, 1972, when he let Tereza have her way, all of us, Langford, myself and Br. Aloysius Bessey had to sign the check because we were the president, secretary and treasurer, respectively. We had to sign the checks whenever money was drawn out of the Community checking account. Father wanted us to pay the downpayment from our checking account, but he asked us to get a lawyer and at least to have official notarized papers made up. We didn't have a community car at that time. As we were speaking to Father that day, January 27th, at the Casa da Azinheira, and Tereza, the married daughter of Mrs. Figueiredo, was pressuring us to hurry up and make the downpayment, she offered to take us in her car. As soon as we got into her car, she dictated the whole transaction, as to where we would go first--the bank. Then, after the money was transferred into her mother's bank account, with no papers to prove it, she meanwhile told us to save her \$1,800.00, or fifty contos in cash, for herself (she said she needed it before 4:00 p.m. to save her brother Francisco from going to jail in Leiria.) Tereza did not want to let us go to Leiria with her to get papers. She acted like a furious tigress and wouldn't move until we got out of her car. Br. Aloysius refused to let her go without him. Br. Joseph did nothing and neither did I. About a month later Father, in such great distress of heart as I have never seen him before, said to me that he felt that Joseph and I owed him and Br. Aloysius an apology. In particular, for having let Br. Aloysius Bessey suffer so much from the rebukes of Tereza and the others at the Casa da Azinheira. Br. Aloysius was really heroic in defending Father in that moment when he was so severely criticized and scolded by Tereza all the way to Leiria. I apologized to Father and then I went to tell Joseph and Br. Aloysius together what Father had said. I apologized then to Br. Aloysius. Joseph said nothing, even though it should have been easy to do so when I apologized to Br. Aloysius and said that Father had expected both Joseph and I to do the same. Joseph never apologized, neither to Br. Aloysius Bessey nor to Father. Father also told Joseph to tell Tereza how Father felt about her terrible way of acting. Father asked Joseph later whether he communicated this to Tereza and Joseph said "no". Father feels now that he should have told all of us to redo what was not done properly the first





time. This was the great betrayal of Joseph. He played the mute dog. And so did I, but at least I apologized to Father. But Joseph never did. Joseph was so callous and acted in such an irresponsible way. And he was the main one in charge. I was playing second fiddle, but I should have played. Father sees this now, but he thinks he should have commanded Joseph to redo this transaction correctly with Tereza, what had been done incorrectly the first time. But Joseph did not mention anything to Tereza, as he himself told Father later when Father asked him about it, in spite of Father's having told Joseph how grieved and sick he felt about it. I am a witness of this in case Joseph tries to deny it.

I add this because Joseph will try to lie and lie again, to cover up his ego and disloyalty and irresponsibility and his horrible theft of \$15,000.00, transacted this way from the Claretians to the house of Azinheira. That is the way he loved us. That is the way this awful crook, Joseph Langford, cared for his founder and for the little order of Missionaries of Perpetual Adoration. And with all this he has the nerve to present himself in San Diego as having been dismissed or expelled without any blame by Fr. Aloysius. And he has written every one he knew here in Fatima about the atrocious crime committed against him! What a crook Joseph Langford really is. If the \$15,000.00 had belonged to his father it would have been another story. And now he is only proving, more and more, his most ignoble, crooked ways, by helping António to refuse us our \$15,000.00 back (through the notarized sheet Joseph made in San Diego and sent to António).

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3. Quotation of letter of dismissal for Mr. James Swope, from Fr. Aloysius: (March 1, 1972)

"After having examined carefully your misbehavior and your rebellious character and your open and loud murmuring against your Superior, even far into the night after yourself and the others were to be in their cells, I decided before the Lord to dismiss you and so, by this letter, I communicate to you that you are not a member any more of the Missionaries of Perpetual Adoration. Sorry that I have had to do this, but you certainly have been very ungrateful to the continuous kindness of your Superior to you. May Our Lord have mercy on you and may you realize your failings so that by regretting them from the heart you may regain His good graces. Sad to add, because you are so set in your bad ways, may God prevent you from giving any big scandal in your new walk of life." --Fr. Aloysius Ellacuria, C.M.F.

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4. Translation of notarized sheet enclosed: "R E C E I P T = 405 000\$00= Received from the SISTERS MISSIONARY DAUGHTERS OF SAINT ANTHONY MARY CLARET the sum of 405 000\$00 (Four hundred and five thousand escudos), deposit and first installment relating to the sale of the "Casa da Azinheira", situated on the Angel of Portugal Street, in the Cova da Iria, parish of Fátima, municipality of Vila Nova de Ourém.

Leiria, 27 of January of 1972"

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MISSIONARIES OF PERPETUAL ADORATION  
OF THE MOST BLESSED SACRAMENT  
AND PERPETUAL VENERATION  
OF THE IMMACULATE HEART OF MARY  
Apartado 30  
FATIMA, PORTUGAL

August 14, 1972

1527 M - Fatima  
pt° 1488  
Charles Carpenter

Statement of Position in Regard to Casa da Azinheira

On or about January 27, 1972 the Missionary Daughters of St. Anthony Mary Claret and the family of Snra. Lacerda de Figueiredo mutually agreed to buy and sell Casa da Azinheira for the total price of Esc: 1.900.00\$00 payable in installments with final payment due January 1, 1973.

On January 27, 1972, in partial execution of that agreement, Snra. Lacerda de Figueiredo and her family were paid the sum of Esc: 405.000\$00, the major portion of which comprised the first installment on the total purchase price and a minor portion of which comprised a small deposit not to exceed that which is customary in such ordinary residential transactions.

On March 12, 1972 Dr. Antonio Rodrigues Ventura made demand for the family personally upon Father Aloysius Ellacuria, then seriously ill, for the Missionary Daughters to pay the remaining installments in full immediately. Otherwise the house would be sold to another buyer and all monies paid to date would be retained.

Father Aloysius was unable to pay in full immediately but does remain ready, willing and able to complete the purchase of Casa da Azinheira in installments by January 1, 1973 according to the terms of the agreement of January 27, 1972 which remains in full force and effect.

Thereafter, the family of Snra. Lacerda de Figueiredo refused to negotiate the matter at all. On or about 14 May, 1972 a Fa. Don Nylund, visiting in Fatima, without information or authority, wrote a letter on his own to Senhor Francisco Lacerda Figueiredo, apparently attempting to





1) Associação Auxilium de Nossa Senhora de Fatima  
de uma na Leiria do Cabecinho, R. Nylund  
Portugal - Fatima

Page Two

help the sisters. Father Nylund is not now and has never been a member of this Congregation, or an agent in any capacity for it, for Mother Claire Claret, or for its founder, the Reverend Father Aloysius Ellacuria, C.M.F., M.A.P.

By the gracious order of our most Reverend Dom Joao Pereira Venancio, Bishop of the Diocese of Leiria, made 26 January 1972, Father Aloysius Ellacuria was given sole authority to establish this new community in Fatima. Father Aloysius retains that sole authority and has not authorized, empowered or delegated Father Don Nylund to write the subject, or any letter or otherwise act for or represent Father Aloysius or this community in the pending purchase of Casa da Azinheira from Snra. Lacerda de Figueirida and her family. Father Nylund wrote that letter on his own without authority.

In late July Father Aloysius was informed that Fundacao Auxilium<sup>1</sup> - Leiria do Cabecinho would complete purchase of Casa da Azinheira immediately. They were advised of the existing contract and replied that the matter was entirely in the hands of their lawyers.

On July 29, 1972 Father Aloysius advised counsel, Dr. R. P. Rankine, in consultation with Dr. Claudino Pereira, Lisbon, to negotiate with counsel for both other parties to reach an amicable disposition of this simple dispute. In the interest of peace he offered to forfeit the sum of Esc:50.000\$00 and all rights under the agreement of January 27, 1972 in consideration of the return of the first installment of Esc:355.000\$00.

These funds were accumulated in small donations from working people to establish a new Congregation in the service of God. Father Aloysius is under a moral obligation to take such prudent steps as will result in this use of those funds.

James W. Hudson - Advisor?





Casa of 7 divisions in 1/2 e 7 m 1° andar,  
todas destinadas a habitação, com uma casa a frente  
voltada a norte, no sítio da casa da mãe,  
compartilhada com a irmã.

number of this Corporation or an agent in its name, for

Nome - R. Mendes de Portugal

Nome - C. A. P. de Almeida

By the previous order of the most Reverend Don José Pereira  
Venerable Bishop of the Diocese of Leiria, made on January 1972, Father  
Almeida was given authority to establish this new

amount in 1972, 144,800

has not authorized, empowered or delegated Father Don Hyland to write  
the above mentioned letter. The letter is dated 12/12/72 and is signed  
Almeida or this community in the working process of Casa de Almeida

from Mrs. Jacinta de Figueiredo and her family. Father Hyland wrote that

letter on his own without authority.

In late July Father Almeida was informed that Fernandes

Esmer, daughter of Sr. Carmo, was in the process of Casa de

Bairro do Casal da Mãe - Lda 27 - Portela - Santa

and replied that the letter was entirely in the hands of their lawyers.

On July 29, 1972 Father Almeida advised counsel, Dr. R. P.

Barros, in consultation with Dr. Cláudio Fernandes, Bishop, to negotiate

with counsel for both parties to reach an amicable disposition of

this simple dispute. In the interest of peace he offered to forfeit

the sum of \$20,000.00 and all rights under the agreement of January

27, 1972 in consideration of the return of the first installment of

\$20,000.00.

These funds were accumulated in small donations from working

people to establish a new Congregation in the service of God. Father

Almeida is under a moral obligation to take such prudent steps as will

result in the use of those funds.



*Charles Carpenter*

A personal opinion and account by an eye witness of events  
pertaining to the Casa da Azinheira law case.

My name is Charles Carpenter, U.S. passport No. A1800674. During all of Fr. Aloysius Ellacuria, C.M.F.'s stay in Portugal I was his personal secretary and was with him during most of the hours of his day and was on intimate terms with him. For this reason I believe I have a much better understanding of his intentions in this particular history than other persons who knew him.

Before entering on the events in this rather complicated case it seems best to clarify matters by examining the receipt that we have in our power for 405.000\$00. To my mind the entire case is based ultimately on this receipt and its meaning. This receipt appears invalid for the sale of a house in Portugal for the following reasons: it does not state the total price of the house, nor does it state what percentage our down payment and first installment represent, neither does it state the date on which the total cost must be paid. Nevertheless this receipt is completely valid as a receipt for money paid.

Of secondary value to this receipt are what was said orally between the two parties, and what was written unofficially by Fr. Nylund in May, 1972. These may have some bearing in the case, but do not carry the legal strength of a notarized signature as in the January 27, 1972 document.

With these essential facts in mind, we can now look at the events which took place. From the beginning of our dealings with the former owners of the Casa da Azinheira it seemed to me that the Figueiredo family were trying to exploit Fr. Ellacuria whom they thought had a lot of money. I say this primarily because on the day that the money was given to them (January 27, 1972) they tried very hard to refuse to give us a notarized receipt. Maria Tereza, the sister of Francisco Lacerda de Figueiredo, did everything she could, after we had given her 405.000\$00, deposited in her mother's account in Fatima, to try to prevent us from going to Leiria with her to obtain the notarized receipt. She expressed her angry feelings in rebukes and scorn against us. I also make the above statement about their ultimate intentions because they asked one of our Brothers-- Joseph Langford-- how much money Fr. Ellacuria had in the bank; they also asked for a loan of \$13.000,00 from us in March, 1972 (the total sum of our savings in the bank), saying that they needed this money to buy a

*with our money (Carpenter - intervention on 21.6.72)*





pottery factory: Antonio Rodrigues Ventura told me that he thought Fr.Ellacuria was a "millionaire" and could afford to pay any price for a building in Fatima.

On March 12, 1972, the former owners, in the person of Antonio Rodrigues Ventura (son-in-law of the widowed mother of the family) approached us, demanding an answer to his ultimatum. He said that if we did not pay the remainder of the total price of the house by the end of 1972 that we would have to pay 10% on the remainder, every month, beginning in January, 1973. They wanted the answer on the following morning, March 13th. The total price, contracted orally in January, 1972, was to be 1.900.000\$00. We were not in disagreement about this total price, but they had told us (the widowed mother and her daughters) that we could pay the remainder whenever it might be reasonably possible for us. At this point we saw that we were unable to conform to Dr.Rodrigues Ventura's demands, because: with such a compound interest it would mean that we would have to pay still more than the total price agreed on originally if we were to finish paying by the month of April, 1973! What we did not realize at the time was that we did not have to give Dr. Rodrigues Ventura an answer, as he was not the contracting party. Nevertheless he asked Fr.Ellacuria, a sick man at the time, what his answer was. Father said "no", that it was impossible for us. Dr.Rodrigues Ventura said that this also meant that we would lose our down payment too, according to Portuguese law.

Fr.Ellacuria said "no", that even in that event he could not conform with Dr.Rodrigues Ventura's request. Dr.Rodrigues Ventura said "You realize I have the legal right to do this." Fr.Ellacuria, who does not know Portuguese law, replied, "You may be right before the law, but you are definitely wrong before God." Afterwards Fr.Ellacuria pleaded with the mother and daughter the same day and they said not to worry because they would give Fr.Ellacuria back all his 405.000\$00.

Fr.Ellacuria confided to me later that about in May, 1972, Francisco (the signer of the receipt) had come to Father and asked him if he still wanted to buy the house. Father replied "no". Father had already decided against it because of the great worry it had caused him and the terrible pressure on his heart. He had three heart attacks during the two years he was in Fatima.





What complicated the case further were oral arguments between Father's followers and the former owners of the house. There were about four arguments on different occasions, and many things were said, for and against. Besides these arguments there remains the unofficial written letter of Fr.Nylund. What was the purpose of this letter? Fr.Nylund was the former spiritual director of the Missionary Daughters of St.Anthony Mary Claret (Fr.Ellacuria's order of nuns). He came to Fatima in May, 1972. I told him our problems with the Casa da Azinheira. He felt that we would never get our money back and that the best thing to do in the case would be to offer them more money (but less than the remainder of the total cost) and purchase the house. He did ask Fr.Ellacuria if Fr.Ellacuria would permit him to send this letter. Father Ellacuria conceded him this liberty, but this was never Fr.Ellacuria's idea, so it can never be considered as an act of obedience by Fr.Nylund. When the owners answered his letter orally on May 13, 1972, they said they had already sold the house to the Fundacao Auxilium, the present owners. Also, at the same time, Francisco Lacerda de Figueiredo stated to us that he would pay us back all of the 405.000\$00.

One of Fr.Ellacuria's followers-- Joseph Langford-- sided with the former owners of the Casa da Azinheira. If he is called into court to testify against us possibly his psychology test, which we have in our power, will enlighten the matter. On his psychology test it states that he deliberately "lied in order to appear better than he is". A copy of this psychology test can be provided if necessary. This young man, Mr.Langford, is against Fr.Ellacuria because Father dismissed him from Fatima.

All the statements in this paper are true to the best of my knowledge, and I am willing to swear on the Holy Bible as to their truth. Since this history could be extended to great lengths, I have limited it to what I consider important to this case. If any other information is needed I am always available for consultation.

7.Sept.1974

Charles Carpenter

Seminario Mayor de San Jeronimo  
Burgos, Spain



Calendar of important events

- October 11, 1971 -- Fr. Aloysius Ellacuria, C.M.F., with ten young men come from Los Angeles, California to Fatima, Portugal with the intention of starting a Eucharistic house within the Claretian Congregation.
- December 11, 1971 - Fr. Ellacuria becomes sick. Upon the advice of the Figueiredo's family doctor he is taken from the Claretian Novitiate to the Casa da Azinheira, where he paid for all his room and board and medication.
- January 26, 1972 -- Bishop Joao Pereira Venancio approves Fr. Ellacuria's group of Sisters (MD of SAMC) to come to Fatima.
- January 27, 1972 - Three of Fr. Ellacuria's young men pay 405.000\$00 in Fatima to bank account of Maria Tereza Lacerda de Figueiredo, owner of the Casa da Azinheira, in the presence of her married daughter, Maria Tereza Rodrigues Ventura.  
--Receipt is obtained afterwards on the same day in Leiria.
- March 12, 1972 -- Ultimatum is presented to Fr. Ellacuria by Mr. Rodrigues Ventura, son-in-law of Maria Tereza Lacerda de Figueiredo.
- March 13, 1972 -- Fr. Ellacuria refuses to accept ultimatum.
- March 26, 1972 -- Joseph Langford, the one who sided with the Casa da Azinheira, willingly leaves Fatima to go home to San Diego, California.
- April 15, 1972 -- Fr. Ellacuria moves out of the Casa da Azinheira to rejoin his students as Casa de Sao Joao Eudes, Fatima.
- May 7, 1972 -- Fr. Ellacuria sends official letter of dismissal to Joseph Langford in San Diego.
- May 13, 1972 -- Fr. Nylund is told by owners, as answer to his letter, that they have already sold their house to the Fundacao Auxilium some time earlier.







SACRA CONGREGATIO  
RITUUM

Romae, die 29 Maii 1962

PROT. N. C.107/962

CONGREGATIONIS MISSIONARIORUM FIL. IMM. CORDIS B.M.V.

Petitioni Rev.mi P.Procuratoris Generalis Congregatio-  
nis Missionariorum Filiorum Immaculati Cordis Beatae  
Mariae Virginis

circa facultatem faciendam sacerdotibus eiusdem Congre-  
gationis: IOANNI ALOISIO ELLECURIA, FRANCISCO AMBROSI  
et IOANNI I. FESSLER, benedicendi infirmos cum ligno  
S.Crucis, seu cum signo S.Mauri Abbatis.

Sacra Rituum Congregatio, utendo facultatibus sibi a Sanctissimo  
Domino nostro Ioanne Papa XXIII. .... tributis  
benigne annuit pro gratia iuxta preces ad proximum  
quinquennium. Servatis de cetero servandis.  
Contrariis non obstantibus quibuslibet.

*Reverendissimo Patri S. R. C. a tenor*

*Jacchim Tomassini, S. R. C. a tenor*





CLARETIANI



S. RITUM CONGREGATIO	L	<i>1000</i>
TAXA	L	
EXPENSAS	L	
AGENTIA	L	<i>100</i>
EXECUTIO	L	



## Question:

At a recent Sunday afternoon Mass, the priest told the people that they could receive communion even though they may have received at an earlier Mass. How could he say that?

Guess who, everyone? The irresponsible liberal (me) was up to his dastardly tricks again at that particular concelebrated Mass, so I must take full responsibility.

The occasion was the diocesan music festival (May 21) attended by choirs from throughout the diocese, many of whom had participated in their parish Mass and received communion earlier in the day. The concelebrated Mass at 5 p.m. was sung by all of the choirs together. It was a really communal celebration.

# Answer Please!

One of the fruits of the Mass was the full participation of all involved. And it is obvious, I hope, that the culminating point should be the breaking and receiving of bread together. So it was entirely fitting that those who wished should approach the altar for communion.

There is, indeed, a law that people may receive communion only once on Sunday. Historically, the purpose of this law was to prevent abuses.

On the other hand, moral theologians have always admitted the principle of "epikeia," which means that under some circumstances a law does not oblige in a certain instance or situation.

Note carefully, ye legalists, that to invoke "epikeia" does not mean

that we deny the existence of the law. It is simply a judgement that, because of valid and weighty reasons, the law is suspended in this particular instance. So it is not a matter of whim or caprice.

At that Mass, then, I in effect asked myself: "If the Bishop were here, what would his decision be about receiving communion twice on Sunday?" And I believe that he would have approved.





RE THAN

of Florence C., John F.,  
and Anthony Bernard and  
Mrs. Louis Hausam, sister  
of Mrs. George B. Talbot  
and Mrs. Rosemary Har-  
ris, also five grand-  
children, 10 great-grand-  
children and one great-  
great-grandchild. Requiem  
Mass, May 31, St. Joseph's  
Cathedral.

*Goodbody's Ivy Chapel.*

quiem Mass, May 26, Our  
Lady of Angels Church.  
*Goodbody's Ivy Chapel.*

**GILLESPIE, Sister Mary Doro-  
thea**, Aunt of Helen Storm-  
er. Requiem Mass, May  
31, Mercy Hospital Chap-  
el.

*Goodbody's Blvd. Chapel.*

**MARSHALL, Marjorie B.** No  
known survivors. Requiem  
Mass, May 27, St. Joseph's  
Cathedral.

*Goodbody's Ivy Chapel.*

**Goodbody**  
MORTUARIES

IVY CHAPEL

317 ASH STREET

582-1700

ONE PHONE FOR ALL CHAPELS